from all this evidence. Whatever is deficient in the interpretation of the image thus constructed is filled up by the intervention of the reason or the total understanding intelligence. If the first composite intuition were the result of a direct contact or if it summarised the action of a total intuitive mentality master of its perceptions, there would be no need for the intervention of the reason except as a discoverer or organiser of knowledge not conveyed by the sense and its suggestions: it is, on the contrary,. an intuition working on an image, a sense document,, an indirect evidence, not working upon a direct contact of consciousness with the object. But since the image or vibration is a defective and summary documentation and the intuition itself limited and communicated through an obscure medium, acting in a blind light, the accuracy of our intuitional interpretative construction of the object is open to question or at least likely to be incomplete. Man has had perforce to develop his reason in order to make up for the deficiencies of his sense instrumentation, the fallibility of his physical mind's perceptions, and the paucity of its interpretation of its data.

Our world-knowledge is therefore a difficult

structure made up of the imperfect documentation
of the sense image, an intuitional interpretation of
it by perceptive mind, life-mind and sense-mind,
and a supplementary filling up, correction, addition
of supplementary knowledge, co-ordination, by the
reason. Even so our knowledge of the world we
live in is narrow and imperfect, o'ur interpretations.